



# Imprimatur

*Mich. Dublin. Canc.*





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A  
**S E R M O N**

Preached at the  
**C o n f e c r a t i o n**  
O F

The Right Reverend Father in God  
**A M B R O S E Jones**

*Lord Bishop of KILDARE.*

I N  
Christ-Church, Dublin, June 29. 1667.

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B Y

The Right Reverend Father in God

**H E N R Y Jones**  
*Lord Bishop of MEATH.*

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D U B L I N, Printed by John Crook, Printer to the King's  
most Excellent Majestie, and are to be sold by  
Samuel Dancer in Castle-street. 1667.

07-1392



To the Most Honourable JAMES, Duke, Marquess, and Earl of Ormond, Earl of Offory and Brecknock, Viscount Thurles, Lord Baron of Arklow and Lanthony, Lord of the Regalities and Liberties of the County of Tipperary, Chancellor of the Universitie of Dublin; Lord Lieutenant General, and General Governor of His MAJESTIES Kingdom of Ireland, Lord Lieutenant of the County of Somerset, the City and County of Bristol, and the Cities of Bath and Wells; one of the Lords of His MAJESTIES Most Honourable Privy Councils of His MAJESTIES Kingdoms of England, Scotland, and Ireland, Lord Steward of His MAJESTIES Household, Gentleman of His MAJESTIES Bedchamber, and Knight of the Most Noble Order of the Garter, His GRACE,

My L O R D,

W Hat of Ecclesiastical Government in the Christian Church, hath passed our fore-fathers unquestioned

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ned more than One thousand five hundred years, from the Apostles downward, that, is become the unhappy Dispute of this last Age, both as to Pen and Sword.

(a) Ric.  
Hookers  
Eccles.  
Pol. Pref.

This had its Rise at *Geneva*, Anno 1541. (a) the people having thence tumultuously expelled their *Bishop*, and being thereby without Government, and to seek for the way toward it, thereupon did *Calvin* put himself on them, finding, in that, a fit introduction to greatness, and by his prudence, and learning, (in both which he excelled) became he there an Oracle, and his will a law. Of that made he use in meditating, forming, and proposing a *Model of Church-government*, (it being desired of him by the people;) which

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which he well ordered to his ends, and interests ; intermixing *Church*, and *Lay-Elders* ; (those fixed, these yearly elected) appointing a double number of the *Laity*, to what was of the other ; That is, six *Ministers*, and twelve others, chosen out of their three *Councils of State*, viz. c. 11. Ep. p. 22 Beza de grad. Min.

Six out of their Council of two hundred, and four out of that of sixty, and two out of the twenty five ; wherein (for pleasing the people) the advantage of major Votes was given them in decisions ; and in that, most of power in them (seemingly) placed ; whereas, indeed, all was thereby in himself, and in his *Church-Elders* principally, well judging, that the fewer (being learned, leading, and lasting) might easily in-

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influence , and overbear a greater number not so reaching, and changing , whose election also might be by the other so ordered, as to serve a Church-interest. And least ( on consideration,) this might be (over-)soon apprehended and avoided. Therefore had *Calvin* (undertaking that form of Government, desired of him) first, politickly, obliged that people *by Oath to receive and submit to what should be so proposed ; Provided, it were agreeable to Gods Word, and to the approbation of such of the Reformed Churches as should be thought fit to be therein consulted.* And accordingly , did he carefully hold , in that , *to Scripture-names and words,* knowing, that this could not but found well howsoever, and that

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that it might take with the less discerning, and would certainly pass with those, whose interest it was to be so satisfied. In which, he fixed principally on the name of *Elders*; a *Scripture-name*, of which much is spoken in *both Testaments*, but in the *New Testament* sounding toward the *frame of Government* in the Christian Church: yet, in the *New Testament* was found the word *Bishop* also: and *this*, as considerable, for *Church government* as could be pretended to, in that other of *Elders*; and yet, must not (notwithstanding) *the name of Bishop* be in this new Model mentioned: for, the *Name* would mind the injurious casting off of their *Bishop*, and *the Thing* stood in the way to other

B gran-

## The EPISTLE

grandeur; therefore *with the person* must *the name of Bishop be shut out also*. But how may that be without force and wrong to Scripture? where, of the *Name and Office of Bishops*, is mention frequent and honourable; As to that, the *expedient* is readie and easie. It is *but ordering the Text to the gloss*, and framing such an *Interpretation for that Scripture-name Bishop*, that thenceforth (although never till then) *by Bishops, Elders be understood*: so as, *whatsoever is in the New Testament said of Bishops, should be of Elders onely*, & that *Bishops and Elders be as the same, not distinguished in office or work*. But such avoiding of expres Scriptures by private constructions, could not satisfie all: therefore, what is short  
in

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in that, is to be supplied otherwise ;  
that is, *by the sense and approbation of  
other Reformed Churches* : and to  
that is *this new Law-giver put (unex-  
pectedly) by a reluctance found in  
the people, they beginning to resent  
the design, and desiring (if possible)  
to get off, and loose from that, in  
which they now saw, (but too late)  
themselves intangled.* And whereas  
their late obligation of an *Oath*,  
could not but stick close, it behoved  
to seek their libertie some other way,  
and no other way appeared so ready,  
*as that part of the mentioned  
proviso, the sense of other Churches in  
the case, by which was hope for eva-  
ding, it being observed, that no other  
Church was then so modelled in Go-  
vernment* ; and therefore, was it

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hoped they might be inclined not to favour this, being new and strange. This, the people now pres<sup>t</sup>, and to four of the *Helvetian Cities and Churches* is by them addressed, with which *Calvin* closeth readily, that being what he expected, and for what he was prepared, and of which he had already assurance. For, (all that having been foreseen) he had before (underhand) by Letters, dealt with the principals of those Churches, that they would not fail to declare for that form of Government, in which he had so laboured for Geneva, (saying) That Religion, and piety, and the welfare of that Church and people depended on it. Whereby when that busines was by all parties laid before those Churches, the

An-

## DEDICATOR Y.

*Answer was readie ; which was ,  
That they had heard of those Consisto-  
rial Laws, which they acknowledged  
for godly Ordinances, and drawing to-  
wards the prescript of Gods Word :  
therefore did they think it good for the  
Church of Geneva , not to change the  
same , but rather to keep as they were.  
Thus, is Calvins Work done, and  
settled , and the people brought to a  
succumbency ; onely , it remained,  
That whereas it had been by those  
*compromising Churches*, more warily  
delivered concerning those *Laws of  
Government* , that they were godly  
Ordinances (which might seem a lean  
expression) and that they did draw  
toward the prescript of Gods Word ,  
(which was short and diminishing)  
therefore was something to be decla-  
red*

## The EPISTLE

red more absolute and positive in the case. And seeing it was not to be expected from *other Churches*, it was thus therefore otherwise ordered (and as effectually) First, that *this Discipline be cried up* (as it was industriously) for *ancient, Apostolical, and wholly Scriptural*; and so, *above all other forms whatsoever*, and therefore, *to be that to which other Churches should conform*; and Geneva (as to *Church and Government*,) to be *esteemed of all, and above all best reformed*: unto which, *in that cursed National Covenant in England, was respect had particularly*.

Wherein is to be observed the prodigious growth of *this last nights mushroom*; that this, but just now, standing on its good behaviour, and be-

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beholding to others votes and approbation ( and that begged ) for introducing it, and needing an Oath (slily imposed , and inconsiderately taken ) for holding the people to it, it self also looking on it self jealously, whether to be or not ; yet should it now from *a politick Government* start up in a moment, and be transformed to what is Divine. And therefore no longer begging, but commanding ; nor to be now confined to Geneva, ( where first imposed, ) but Geneva in that, giving Laws to the world, and expecting from other Churches conformity to that as the principal. By all which ( notwithstanding ) although other Reformed Churches had been in all this time, little influenced; yet ( surely by some fatality ) hath it been with

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with us in these Kingdoms otherwise. For *this Geneva form* well pleasing our *English*, fled to *Geneva* in Q. *Mary's Persecution* was by them brought thence in their return; by whom it having been for a time *hatched in private Conventicles*, at length was it brought forth, and after by strong hand imposed on our Churches for imitation: as was *that Idol-altar at Damascus patterned for Jerusalem*. (b) This began in *Scotland*, where *Episcopacie* was cast off by the *Reformers* (*Geneva Principled*) and that (as in *Geneva*,) in a way popular and tumultuary so imbibing Reformation with Schism. And although *in other Kingdoms Episcopacy still held*, and many years flourished after the  
Re-

(b) 2<sup>2</sup> Kin.  
16. 10,  
11.

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Reformation, (to the glory of our Church above all others reformed) yet was *that sacred Hierarchy*, in that time, by that Party oft pushed at; and at length, (they getting head and power in our late dismal times) our very foundations of Government, Civil, and Ecclesiastical, Regal, and Episcopal, (as by a general earthquake) were at once, and together, overturned, and in their ruins buried: under which universal desolation lay these Kingdoms, miserably, when (as by miracle) *all were again raised and restored to their former beauty and lustre*, by His Sacred Majesties glorious and happy Restoration. (And next and unto His Majesty) doth *Ireland* own Your GRACE in its Settlement, both as

C to

The EPISTLE  
to Church and State, our general settle-  
ment of the Kingdom by your great  
Hand, speaking Your glory to ge-  
nerations. And whereas all these  
mentioned evils and miseries, had  
been occasioned by schism, and by  
that particularly concerning Church-  
government, and that this present  
generation hath been (in a great  
measure) bred and educated in an  
Age, where that truth hath been si-  
lenced, and nothing heard but what  
hath been loudly against it, and the  
contrary magnified, as what only is  
according to Scripture: and con-  
sidering, that this, (we must now say)  
*controversie*, being cleared, mens  
minds (or some of them) might be  
satisfied in the truth, and thereby  
settled in obedience; therefore (occa-  
sion

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sion being for it) did I take up this subject, in which *Episcopacy is asserted as Apostolical*, and *the contrary examined*, so far, as the short time then allowed me would admit; which being by Your GRACE commanded from me, it is thus in due obedience presented; yet in some particulars here and there enlarged, above what was in publick delivery, what is so added, being what was intended to have been then spoken, had I not been enforced by the time, and work of the Day, to contract. All which is now laid at Your Excellencies feet, and under Your great and piercing Judgment, there, leaving it humbly, and ever praying for Your Lordships happiness every way; and that the Lord would remember You

The EPISTLE, &c.  
according to the good by You done for  
<sup>(c) Neb.</sup> the House of our God, and for the Of-  
fices thereof. (c)  
13. 14.

Your GRACES

*In Duty and Service.*

Henry Midensis.

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Dnb-

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*Dublin, 16. Aug. 1667.*

My L O R D,

I Have more than once read your Lordships very excellent Sermon, and do think it not only so convincing in what it aims at, but so prudent and seasonable, that with your good leave, I wish it may be printed, and to that end have left the Copy you sent me in my Lord Chancellors Hands. What you are pleased to say of me, in your Epistle to me, is the only questionable part  
of

of the Work; and if I have not been  
what you say, you teach me what I  
should be, and I receive the Instruc-  
tion as I ought, and remain.

*Your Lordships most*

*Affectionate humble Servant,*

ORMONDE.

*For the Right Reverend Father  
in God the Lord Bishop  
of Meath.*

*These.*

THE



THE  
P R E F A C E  
TO THE  
R E A D E R.

What is here withall now published, was at first intended to have been no farther publique, then as spoken. But it being since then, otherwise ordered, and concieving that so necessary a Truth (now dark and controversial,) might require more for its Explication and Proof

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Proof, then was, or could (circumstances considered) be, at that time, in speaking allowed. Therefore is this intended in way of Supplement at present, which may be hereafter farther enlarged, as opportunity shall be for it; if not, perhaps, thereunto provoked by Gain-sayers, whom I expect and provide for.

*The asserting the Episcopal Office and Calling, and in that, the Government Ecclesiastical of the Christian Church, is that now before us, concerning which that may be found true, which God speaks of some other his Truths, in corrupt times. I have (saith he) written to them the great things of my Law, but they were counted as a strange thing.* (a) And what is now so strange, as to hear of Episcopacy, that it is that true, ancient, and Apostolical Government of the Church? And on the contrary, That the Government without Elders (Lay or others) is but feigned, and novel?

(a) Hos.  
3. 12.

Yet, is this a great Truth, Episcopacy having been received, both in profession and practice in all Ages of the Church, from

To the READER.

from the first of Christianity unto this last Age; whereas now we find this Truth, not so much antiquated or forgotten, as utterly denied.

But comparing Scripture, and authentick Records of ancient times, is it evident, That Episcopacy is so far Apostolically Divine,

1. That Bishops were in the very times of the Apostles.

2. And they by the Apostles themselves ordained and appointed.

3. And that in those very times of the Apostles, in the Apostolical Churches (such as were by the Apostles themselves planted, and settled,) there had been an approved succession of Bishops.

4. And that in all the following Primitive Ages of the Church, the Government by Bishops, so Apostolically ordered, had been accordingly received, and continued, no one Church contradicting in word, or practice.

5. Lastly, nothing heard, in all that time, of a Government by Elders, or Laymen together.

For manifesting which, briefly, in parti-

D                    culars,

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Siculars, it appears, ~~in~~ to the times of the Apostles, (taking that unto the death of Saint John, an. 1011) it is however to be observed

1. That St. James, (not the Son of Ze-

(a) *Act. 12. 13.* bedee; who was killed by Herod. (b) but

2. *James,* called the less, and the just; the  
(c) *Gal. 1. 19.* Lord's brother. (c) or kinsman) was (it may

be, on such respects) appointed by the Apostles, Bishop of Jerusalem. He was there, therefore resident, while other the Apostles were elsewhere on their work. And on that account might he be (prob-  
ably,) polated at by St. Peter, as principal

(d) *Act. 12. 17.* among the brethren (d) Go (saith he) show these things unto James, and to the brethren,

speaking of his miraculous deliverance from Herod, and from his prison. And after, in the great Council at Hierusalem (the greatest that ever was) in the Christian world, (all the Apostles being present;) St. James appears there as Principal and President, by whom (as is by such usual)

the Resolve of the Council is last, and definitively declared. (e) Also to St. James,

(e) *Act. 15. 13. &c.* is by St. Paul at Hierusalem expressly ad-  
dres-

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dressed. (f) And again, and again is he (f) <sup>and</sup> honourably mentioned among, and above others, (g) in which he was considered as (e) Gal. 2.  
Bishop of Hierusalem, which I need not prove, it being by the other side acknowledged, & proved also, although with some tenderness, as to be willingly passed over. It seemeth (say the Authors of the Annot. on the Bible Printed an. 1651.) that he was assigned to stay at Jerusalem: (h) But on (b) Annot. what account was that? They tell us, (i) <sup>on Act. 21.</sup> <sup>18.</sup> Antiquity (say they) took him, (James) to (j) <sup>12.</sup> Annot. be superintendent, or Bishop of the Church of <sup>17.</sup> Jerusalem, Chrys. hom. 33. in Act. Jerom. in Catal. ser. Eccles. These are their words and proof for it; of that therefore I need not (I hope) say more.

After St. James (who governed that Church thirty years) his brother Simon or Simeon succeeded in that Bishoprick; (k) He, living until he was 120 (k) Hiero. years old, suffered under Trajanus. <sup>Catal. Scrip.</sup> <sup>in Sim.</sup>

2. By appointment of St. Peter, St. Mark was appointed Bishop of Alexandria, and the first there. He died five or six

## The PREFACE

(n) Nicæpt. years before S. Peter or S. Paul, and al-  
l. 14. c. 39. most 40 years before S. John: Him suc-  
Euseb. l. 2.c. ceeded *Anianus*, then *Abilius*, and after  
24.Doroth. in Synop. *Cerdo*, all in the Apostles time. (l)  
Hie. proem.  
in Math. & in catalog. sc. in Marco, & ad Evagr.

3. By S. Paul was Timothy made Bishop  
of Ephesus, and Titus Bishop of Crete.  
The Postscripts to those Epistles stile them  
Bishops; which, beside the Antiquity of  
that testimony, is otherwise averred, for  
(m) Cent. 1. the Authors of the Centuries (m) say, That  
l. 2.c. 10. in Joh. Evang. it is evident that Paul appointed Timothy  
Pastor, and that he was ~~reverend~~, or Presi-  
(n) Beza in dent, which is with Beza a Bishop. (n)  
1 Tim. 5. 19 Timothy had first the Bishoprick of the  
Church of Ephesus, and Titus of the  
(o) Euseb. l. Churches in Crete:, to Eusebius, (o) also  
3. c. 4. Jerome, (P) Timothy was ordained of  
(p) Hier. catal. sc. S. Paul the Bishop of the Ephesians, and  
Titus Bishop of Crete: And Oecumenius  
on these words, 1 Tim. 1. 3. I besought  
(q) Oecu. thee to abide still at Ephesus, in 1 Tim. 1. in  
(r) Oecum. Here (faith he) he appoint-  
in Tit. 1. ed him Bishop. (q) And of Titus, (r) That  
Paul

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Paul left him to ordain Bishops, ~~in his time~~, having first made him Bishop.

As for Timothies Successors In the Apostles times; you have the Angel of that Church mentioned by S. John, Rev.

2. 1. Also Polycrates Bishop of Ephesus Contemporary to Polycarpus Bishop of Smyrna, ordained by S. John.

And of others his successors after, we read in the Council of Chalcedon; where Stephanus Bishop of Ephesus being deposed, and it being debated by whom the new Bishop should be appointed, whether by the Council, or by the Provincial Synod of Asia; thereupon Leontius Bishop of Magnesia (of the Province of Asia) said, That from S. Timothy to that time, there had been 27 Bishops of Ephesus, all (J) Conc. Chalce. act. ordained in the Province. (J)

As to Crete, and of Bishops, succeeding Titus; we read, that Basil Bishop of Gortyna (the Metropolis of Crete) (t) Theod. Balfamo. was present at the Council of Trullo. (t)

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4. The *Apostles* S. Peter, and S. Paul,  
about the year 45. appointed *Evdodus*  
*Bishop of Antioch*, who continued there  
*Bishop 20 years*. Him *Ignatius* succeed-  
ed, and sate there 30 years; both of them

(u) *Euseb.* in the times of the *Apostles*. (u)

3.c.22.

*Ignat.ad* 5. In the year 56. the same *Apostles*  
*Anti ch.* ordered *Linus Bishop of Rome*, who is  
(w) *Euseb.l.* mentioned 2 *Tim. 4. 21.* after whom fol-  
5.c.6. & l.3. lowed *Anacletus*, and *Clemens*, (w) in the  
c.4. & c.13. &c. 22. Iren. l.3.c.3. *Apostles times also*. Clemens did see the

Hie. cata. *Apostles*, and conversed with them, saith  
in Clement.

(x) Iren.l.3. *Irenæus* (l.3.c.3.)

c.3. *Euseb.l.*

3.c.35. *Hier.* 6. S. John ordained *Polyarp Bishop*  
in catal. sc. of *Smyrna*. (x) And after his return from  
(y) *Euseb.l.* *exile*, he appointed several *Bishops* in  
3.c.23. divers places. (y)

And as we finde it thus in those Apo-  
stolical Churches (by themselves, ordered)  
so in others also hath it been in like  
manner, as to Apostolical Ordination and  
succession: Of which *Tertullian*: As the  
Church of Smyrna had *Polycarpus* placed  
there by S. John, and the Church of Rome  
Clement ordained by S. Peter, so the rest  
of

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of the Churches also did shew what  
Bishops they had received by the appoint-  
ment of the Apostles, to traduce the Apo-  
stolical seed to them. (z)

(z) Tertul.  
de prescrip.  
c. 32. & l.4.  
contra  
Marcion.5.

In all which are seen, Bishops ordain-  
ed by the Apostles ; with their Succession;  
and that, even in the times of the Apostles,  
together with their times and places, as-  
certaining the truth of it.)

Add e, the universal practice after, of  
all Churches, both Orthodox, and Heret-  
ical; (for even the Novatians, Arians,  
and Donatists, &c. retained the true Go-  
vernment of the Church by Bishops.)

But on the contrary, No instances out  
of Councils, Fathers or Histories, can be  
given (in all that time) of Churches ordered  
without Bishops by Elders, of which kind  
soever; allowing the time when Churches  
were first constituted; they being then  
under the immediate tuition and care of  
the Apostles themselves respectively, until  
by their removal or otherwise, they found  
it necessary to appoint others in their  
places; in which case, the Apostles being  
themselves

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themselves Bishops, they then stood in that capacity, which Bishops after supplied.

*That general consent therefore of all Churches from the beginning, evidenceth the Truth in this undeniably; if it be not supposed, that all those holy Fathers and Councils should joyn in one, throughout all those ages, (no one contradicting,) in setting up a Government in the Church (Episcopal,) contrary to what was by the Apostles appointed; and utterly silencing (without the least memory) what the Apostles had ordered (if so it were) of a Government by Elders without Bishops. But that, were to suppose a conspiracy and combination, as to those holy men uncharitable, and in it self irrational and impossible.*

*This I rather chuse to give in the very words of his late Majestie Charles I. (the Royal Martyr for this Church truth, as for the essential priviledges of His Crown and Kingdoms) that, being by him delivered in answer to certain Papers of the Divines attending the Commissioners of Parliament*

## To the READER.

Parliament at the Treatie of Newport in  
the Isle of Wight anno. 1648. (a) He that shall find by all the best records extant, that answer concerning the distinction of Bishops from, and the superiority over Presbyteris was so universal  
ly and speedily spread over the Face of the whole world; and their Government submitted to so unanimously by the Presbyteris  
that there never was any considerable opposition made thereto against before Aerius  
(and that cried down as an Heresie) nor since till this last age. And shall duly consider withall that if Episcopal government had not had an inabuttable Institution from the authority of Christ and his Apostles; or if any other forme of Church government could have pretended to such an institution, it had been the most impossible thing in the world, when their neither was any outward certain power to enforce it, nor could be any general Council to establish it, to have introduced such a forme of Government so suddenly and quietly into all Christian Churches, and not the spirit of one Presbyterian for the place that appeareth for above 300. years.  
Nov. 1. 1648

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been provoked either through zeals, ambition,  
or other motives to stand up in the just de-  
fense of their own and the Churches liber-  
tie against such usurpation.

These are his Majesties words. Thus  
doth Episcopacy derive from the first  
times, and shew's it self generally received,  
and continued by a Succession of after ages,  
in the Christian Church, Which that by  
Elders without Bishops, cannot shew. By  
this Tertullian concludes for the Catho-  
lick Church against Heretiques. Let them  
( saith he ) shew the beginning of their  
Churches, let them run over the Successi-  
on of their Bishops, so as the first of them,  
may have one of the Apostles, or Apostolique  
men, to be a founder, or predecessor. So  
Apostolique Churchas derive themselves;  
So doth the Church of Smyrna shew Poli-  
carpus placed there by John: and Rome,  
Clement, ordained by Peter; so have  
other Churches chose, who were by the  
Apostles appointed Bishops by whom the  
Apostolique seed ( or race ) is derived, or

## To the READER.

continued (so Tertullian, de Præscript. advers. Hæretic. c. 33.) thus was it of old, and from th<sup>e</sup> beginning, unto these later times; when the change of that ancient forme of Church Government began; that being occasionally brought in (it troubles to say it) with the Reformation. (Then I say) was that occasioned, rather than designed, or approved by the first Reformers.

For, the truth and puritie of the Gospel, being then opposed and persecuted by Popish Bishops, thereby were those Reformers enforced to act in that work of Reformation without those Bishops, whom they could not gain, and who were to them so contrary.

Yet did not those Reformers in that, cast off Episcopacy, with averseness to the Order; but onely in respect of those individual persons of the Popish Bishops oppressing, they the Reformers in the meantime professing for Episcopacy, and greatly desiring it, if it might be.

## The PREFACE.

It is not by us endeavoured (say they) that Bishopt be deprived of Government, or Power, but it is desired, that they suffer the Gospel to be purely preached: (b), and we have oft protested, That we do greatly approve the Ecclesiastical Politie and degrees in the Church; and as much as in us lieth, we desire to preserve them. We do not dislike the authority of Bishops, so that they would not compell us to do against Gods

(c) ibid pa. commandments: (c) and yet again, We do here protest, and we would have it to be recorded, that we would willingly have the Ecclesiastical and Canonical Politie, if the Bishops cease to tyrannize over our Churches. This our desire shall excuse us with all posterity, both before God and all Nations. (d) All which we have in that

(d) Apolog, famous *Augustan confession of the Reformation*, who from the word protest, so frequent there, had their and thence the name of Protestants, they being there

(e) Acts, 11. first called Protestants, as first Christians at Antioch (e)

This

## To the READER.

This Augustan Confession, or Profession, or Protestation, was signed by the more eminently Learned in that age, and work of Reformation: Among whom, even Calvin was a Subscriber.

Yet did others of the chief Reformers, adhere to their professions made concerning the right of Episcopacy, both as to Order and Jurisdiction, concluding, that in Justice it ought not to be violated. (f)

By what right or Law (saith Melancthon to Camerarius) may we dissolve the Ecclesiastical Politie, if the Bishops will grant us

(f) Hist. August. confess. per chytr. p.

389.

what in reason they ought to grant: and though it were lawful, yet surely it were not expedient. And he writing to Luther; You will not believe how they of Novicium and others hate me, Propter restitutam Episcopis Jurisdictionem, for restoring the Jurisdiction of Bishops. (g)

And Camerarius in the life of Melancthon, saith thus of him, (h) Melancthon non

(g) Hist. August. guilt. confess. p. 406.

modo ad stipulatorem sed etiam auctore ipso

Luther

## The P R E F A C E

Luther &c.) Melancthon not onely by the consent, but even by advice also of Luther persuaded, that if Bishops would grant free use of the true doctrine, the ordinary power, and administration of their several Diocesses shoule be restored to them; and even Beza who succeeded Calvin in Geneva for the space of ten years in like authority, duering which time, he was strict in his Judgment as to his discipline; Yet after *Danens* his coming thither, whereby that course of continuing long in that place, was altered, and Beza laid by; Then could he find those inconveniences in that course, which he could not now remedie, onely, wishing it were otherwise. So speaking of the 34th Canon, of those called, the *Apostles Canons*, concerning the power of *Metropolitans over Bishops*, *Quid aliud* (saith Beza) hic statuitur, quam ordo ille, quem in omnibus Ecclesiis restitutum cupimus: what is in this appointed, but that order, which we  
(i) Beza de wish maybe restored, in all the Churches & gramist. (i) I shall but add that of *Zanchius*,  
c. 10.

(one

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(one of the most learned of that side.)  
He in a confession, or profession of Faith by  
him composed, speaking of Church Orders,  
and saying that Arch-bishops and Patri-  
archs may be defended, (k) And sending <sup>(k) Hier.</sup>  
that his confession to others, for their ap-<sup>Zanch. de</sup>  
probation, and consent in it; he found <sup>relic. cap.</sup>  
<sup>25.</sup> exceptions taken at that said by him con-  
cerning those Church Orders: his words  
are. (l) A certain eminent person, did write <sup>(l) observat</sup>  
to me thus; what you write of your con-<sup>in c. 25.</sup>  
fession, hath been by me, and by N. and <sup>Apho. 10.11.</sup>  
others received with great delight; it being  
learnedly written, and in an accurate method,  
with which I was greatly pleased, if you  
except what in the end you add of Arch-  
bishops and that Hierarchy. On which  
Zanchius maketh for himself this Apolo-  
gic; when (faith he) I wrote this confessi-  
on of Faith: I did write all things out of  
a good conscience, and as I believed so did  
I freely speak. Now my faith is grounded  
chiefly and simply on the word of God;  
something also, in the next place, on  
the common consent of the whole Ancient  
Catholique

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Catholique Church, if that be not repugnant to the Scriptures. I do also beleive, that what things were defined in Councils and received by the godly Fathers, gathered together in the name of the Lord, by common consent of all, without any gainsaying of the holy Scriptures, that those things also, (though they be not of the same authority with the holy Scriptures) proceeded from the holy Ghost. Hence it is, that those things that be of this kind, I neither will, nor dare with a good conscience dislike. But what is more certain out of History, Councils, and writings of all the Fathers, then that those Orders of Ministers, whereof I speake, were established, and received by the common consent of all Christendom (*Quis autem ego? &c.*) And who am I, that I should disallow, what the whole Church approveth: nor dare all the learned men of our times oppose it; knowing that it was both lawfull for the Church so to order it: and that those things proceeded, and were ordained for the best ends, and for the

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*the edifying of the Elect. (So Zanchius : )*  
he, in that, agreeing with the sense of  
the moderate sort of Reformers.

Notwithstanding which, as a little  
stepping out of the right way, and so  
proceeding, makes ( in long running )  
the return more difficult, so those Re-  
formers stepping so, out of the right path  
of truth, in acting ( as they did ) *without*  
*Bishops* ( although thereunto enforced )  
thereby was occasion given to those fol-  
lowing, to proceed in that error, and so  
farre, as *not only to be without Bishops*, but  
to be also to them ill spirited; which their  
leaders, were not, and that, at length,  
ending in *Schisme*, and *Separation*.

But let such consider, that for that very  
thing was *Aerins* by the Fathers branded  
with heresie ( as was before mentioned ?  
He, as an *Arian* first opposed Christ; and  
after, his Church, in its government; and  
that obstinately, and Schismatically; the  
occasion whereof would be considered.  
It was his standing for a *Bishoprick*, in  
competition with *Eustathius*, both of

F them

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them *Arians*, and in an *Arian Church* ;  
( For very *Arians* also held the true Government of the Church by Bishops )  
But *Aerius* being put by what he so ambitiously desired, and *Eustathius* preferred to the Bishoprick, thereupon discontented, ( discontent proveing oft, a rise to heresies, and schismes ) *Aerius* did first, set himself against *Eustathius* : and after against the whole *Episcopal Order* ; teaching ; that between a *Presbiter*, and a *Bishop* there is no difference : That the order is the same, and the honour alike in both &c )  
( The very doctrine of our late *Aerius*)  
But in that was he opposed by *St. Augustin*.

(m) Aug.  
heres.53.

(n) Epiph.  
heres. 75.

(o) Id. ibid. And by *Epiphanius*. (n) both censoring that his opinion for heresie ; Nor was he by them alone oppugned, but (as *Epiphanius*, who lived in the same times with him, addeth ) All Churches both in City, and Country, so detested him, and his followers, ( which were many ) that being abandoned of all they were forced to live in open fields, and woods (o) which opinion of *Aerius* against Bishops being so

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so by the Fathers adjudged heresie. It was, in that, judged to be contrary to Gods word ( for there is no heresie, that is not contrary to Gods word. ) And let those in his case among us, se to this : and how farre they are gone in this separation, casting of the Sacred order of Bishops, utterly, contrary to the sense of the first Reformers, who would have had Bishops if they might, but these will not, though they may ; and those such Bishops as are affectionate to them in the truth. And readie to receive them, ( returning ) with embracements of love in Christian Communion.

Which spoken of the Reformed Churches, setting in the first Reformation without Bishops, is not to be understood, as if they after continued without Bishops ; for as soon as could be, they did, ( many of them ) set up that holy Order of Bishops and Archbishops in their Churches, Yet ( I know not why ) with change of those good ancient names for worse ; In Ecclesijs protestantium non desunt re ipsa Episcopi, & Archiepiscopi, quos titulatiskopis grecis nominibus in male Latina, vocant Superintendentes.

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tendentes, & generales Superinten-  
dentes, ( saith Zanchius ) The Protestant  
Churches, ( understand many of them )  
want not Bishops and Archbishops, haveing  
them in effect ; whom changing good Greek  
names, into bad latine names, they call Su-  
perintendents and general Superin-

(p) Zanch.  
obser. in c.  
25. Aphor.  
10. II.

tendents. (p) And when it is said, that  
of the reformed Churches, retaineing Epis-  
copal government, there are many; under-  
stand those many, for the more considera-  
ble. Some of them holding to that Or-  
der, in substance, but under varied names,  
( as was said ) others, under the proper ap-  
pellations of Archbishops and Bishops and  
that in their primitive lustre and dignity.  
Among these, and above all, are the  
Churches of great Britaine and Ireland, in  
this, emmently glorious ; where, that Apo-  
stolical government is here held up, in name,  
and forme, in title, and substance ; to the  
lastring honour of those our Princes : who  
in that, as otherwise, well merited the Title  
of Defenders of the Faith ; ( A glorious  
gemme in the Royal Diadem ) an honour  
( I may say it ) peculiar to His Sacred Ma-  
jesty

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justify Charles the third above all his Progenitors; they having but maintained what of this they found, vland had been delivered into their hands in a long servitude; but He reforming what had been, by a stroke of antiquity, as by a law, (quod non erat) <sup>(1) Psal 94.</sup> out (as they intended) Adorn and Branch.

The praise of the reforming Princes of Juda (such were Asa, Jehosaphat, Hezekiah, and Josiah) was next those, by whom Gods worship was first settled (David and Solomon) and in that above all others; although otherways good, in maintaining Gods worship as they found it delivered to their hands.

Among these, Hezekiah was eminent; for he found all in confusion (2. 1. &c.) the Temple defiled, Proprietary shut up, and its Service neglected, and interrupted. He opened the doors of the house of the Lord. (v. 3.) and ordered the carrying out the filthiness out of the Sanctuary (v. 5. 15. 16.) after, settling those, appointed for the holy Service, together with their worke (v. 18. &c.) and all that by him early began, and soon perfected. For

the

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the first year, and the first month of his Reign  
he came and the eighth day of the month (v. 17.)  
i.e. immediately on his coming in, was this  
beginning and so was it industriously follow-  
ed, as that in fifteen days the work was fin-  
ished (v. 17.) that expedition shewing  
it to be from the Lord; so is it observed  
(v. 36.) that God prepared the people, for  
the thing was done suddenly: and (Chr.  
30.) And it is said, That in Judah, the  
hand of God was upon every man's heart, to  
do the Commandement of the King, and  
of the Princes, by the word of the Lord;  
On which followed, great joy in the  
salem; for since the time of Solomons the  
Son of David King of Israell, there was  
not such like in Hierusalem (Chr. 30. 36.)  
So was it in Henckels reformation, in  
which we see his Sacred Majestie our dread  
Sovereign, in his glorious work of Re-  
formation, lively portrayed.

As to the greatness of the work,  
all was among us in greatest confusion,  
and ~~desolation~~, by a pretended Refor-  
mation; Gods houses profaned, his holy  
Service neglected, interrupted, and des-  
pised;

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pised; and the Sacred Officers, and Officers  
of the Church cast off; and dispach'd  
on: and in order to these memorials  
on, were the ample parishes of the  
Church (the Lords portion) banlieg'd  
duly invaded, and design'dly alienated  
into hands, great, and малъ, thereby in-  
gaged to oppose the very Office for ever.

2. And as were the proceedings in He-  
zekiah's reformation, so were they in those  
of His Majesties; and verely as follows:  
that work did he set himself early; even  
the first year, the first month, and the first  
day of the month, that is, immediately after  
His Majesties happy entrance among his  
people, and before his own Solemn Settle-  
ment on his Royal Throne; then, were  
the doors of the Lords house by him opened,  
and the Sanctuary purged from filth, and  
prophanation. Then the holy offices of the  
Church in Gods Service Setled. And our  
Apostolical Church Officers, (Arch-bishops)  
and Bishops) set in their respective places.  
And soon after, were also restored the just  
possessions of the Church, for support of  
those attending that Sacred work.

And

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And all this done, as it were, on a sudden, confidently, and cheerfully, even to astonishment: that shewing it not to be from man, but from God: who, as he bewept the hearts of the people as one man, by His Majestie with Royal Person; beside David,

(c) 2. Sam. 19. 14. (c) so she bandes us God was on the people, that he gave them one heart, to do the commandement of the King, and of the Princes commands, his Royal reservation, as in H[er]zekiel the (s) and that as there, (t), with a general rejoicing: For the like thing had not been in England since the beginning of Christianity, as said, Anno 1066. In which year we have to blesse God greatly for such his goodness to his people: so to begg daily his preseruing to us his Sacred Majestie, (as our nurisng Father of the Church,) together with such of the Princes, wh[o] under his Majesty, have been in this great work, eminently instrumentall, (and) to command his nobilitie, persons, & abilities, and in all (what) he shall do, to redresse all wrongs and let all things right, done both by us, and by him, his sonne and successor his Royall

 Tit. 1. ver. 5,6,7,8,9.

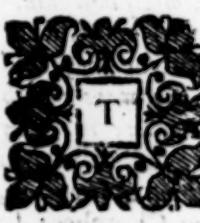
Ver. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.

6. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7. For a Bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.

8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate.

9. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainers.

 Hat, is here verified, which the great Apostle of the Gentiles S. Paul speaketh of himself, his being daily pressed with the care of All the Churches; (a) (a) 2 Cor. 11.20. that his care began in planting; and was followed in watering, and continued in settling the Churches planted and watered.

First, Planting where yet none were; In  
A which

(2)

which his pains were great, labours indefatigable, and endeaveurs succesful; so that from Jerusalem, and round about unto Illiricum, I have (saith he) fully preached the Gospel of Christ. (b) In which round about, are Arabia, Damascus, Antiochia, Selencia, Cyprus, Pamphilia, Pisidia, Licaonica, Siria, Cilicia, Phrygia, Galatia, Mysia, Troas, Achaia, Epirus, and many more; over all which he passed in few years, in all, powerfully and effectually preaching the Gospel of Christ; so were those Churches planted.

Secondly, After that, was his care also in watering and confirming the Churches so planted. And that did he: 1. By personal visits (where it might be) and staying with them also (while it was permitted him;) so find we him wintering at Nicopolis of Macedonia, whence this

(c) Acts 3. Epistle is sent, (c) and continuing about Ephesus the space of three years. (d) 2. Also, sending others for that work, where he himself could

(d) Acts 20. 31. not be: So in Corinth, where himself had planted, there Apollo after watered (e) and thither sent he also Timotheus, That (saith he) he should bring you into remembrance of my ways which

(e) 1 Cor. 2. be in Christ, as I teach every where in every church. (f) 3. Further also confirming, in

(f) 1 Cor. 4. appointing some to be more constant and resident, for instructing and ordering the Churches; so

(g) 1 Tim. 1. 2. Timotheus at Ephesus, (g) and Titus in Crete. (h)

(h) Tit. 1. 5. 4. That also by writing, where there was occa-

sion: such are his Epistles, whether to those ap-

pointed

pointed in chief over the Churches respectively ; as to *Timothy* and *Titus*, or to the Churches themselves ; so to the *Romans*, &c. hereby confirming the souls of the Disciples, and exhorting them to continue in the faith, and that we must through much Tribulation enter into the Kingdom of God. (i)

Thirdly and lastly, His care was in settling the Church planted and confirmed. In that, was his care (as was said) continued. This Settlement of the Church, was 1. By Order and Government there appointed; (without that, were no settlement) for that, is *Titus left in Crete, to set in order the things there wanting, &c.* 2. In appointing persons fitly qualified for that work; for which is here also provided (v. 6,7, 8,9.) where you see those qualifications in such required. 3. In both, providing for the future, as for the present ; and that, by Ordination, ordaining Elders in every City. Ordination is a standing Church Ordinance ; answering mortality, supplying vacancies, and extending to all in holy Orders ; not to those of lower rank only, to whom (in common speaking) Ordination seemeth to be now almost restrained ; but rising to the higher also, even to Bishops, in respect of whom, it is now termed, commonly, Consecration. Consecration is the highest act of Ordination. Ordination includeth Consecrations so are Bishops ordained, as *Timothy ordained Bishop of Ephesus*; (k) and, *Titus ordained Bishop postscript.*

(4)

¶ Tit.  
Postscript.

Bishop of Crete. (1) This is the work of this day ; for which, and for what concerns it, are these words now chosen.

In which words you have the *persons* in this sacred Administration considered,

1. In their place, order and work, (v. 5.)
2. In their qualifications, apting and fitting for that work (v. 6,7,8,9.)

1. As to the *persons* in this great work of Church Settlement ; see them here considered as chief and subordinate : first, the Apostle, next, and under him, Titus ; and by Titus, others ordained and ordered : So was it there, so in other Churches ; so was it then, and to be so in the Church successively for ever ; which gives us this Doctrinally,

Doctr. That in Order and Church-Government, is Church-Settlement.

In which, speaking of *Order*, are excluded Parity and Community.

1. Parity ; That, and Government, are inconsistent ; for, if all equal, Who then ruling ? who ruled ? Who ordering ? who ordered ? Inter pares non est potestas ; Government there easeth.

2. Community : That also is here excluded : Community as to Government, is but confusion. Let Quakers, and such, see to this ; among whom (in Divine things) is no distinction of Offices

*Offices, or persons, no, nor of Sexes, even very women)* to whom it is not permitted, but expressly forbidden, *to speak in the Church,* the Apostle crying shame on such so speaking, (*m*) (*m*) 1 Cor. yet even women so speaking, are among these 14.34.35. allowed.

Lastly, All with them depending (in Divine duties) on *uncertain Impulses*, whensoever, and from whomsoever : Wherein, let them see, if such *Impulses* be (what they pretend) from God; God disowning *confusion*, and that in the Church especially : *God is not the author of confusion, but of peace, as in all the Churches of the Saints.* (*n*) (*n*) 1 Cor. And what greater confusion, than for a body 14.33. to be all in a heap and lump, without head or foot, or distinction of members? So is it there.

*Levelling Parity therefore, and confused community, are in this, excluded, as contrary to Order, Government and Settlement.*

Therefore *Order* here intended, is that wherein is distinction of *Offices and persons, and degrees, in way of Superiority and Subordination:* This *Nature, and Reason, and Scripture shew to be necessary.*

1. So is it in the body natural; where the the *members* are distinguished in order and use; which is by the Apostle excellently exprefed, (*o*) shewing, that the body is not one member, (*p*) 1Cor.12 but many; (*p*) and, if the whole body were an (*r*) Ver. 14 eye, where were the hearing, and if the whole were

(q) Ver. 17. were bearing, where were the smelling, (q) and if they were all one member, where were the body? but now are they many members, yet but one body; (r) shewing after, the use of that distinction, in the usefulness whereby of each member to other, and of all, to the body; (s) and that thereby, there should be no schism in the body; (t) applying all that to us; that as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also (saith the Apostle) is Christ (ver. 12.) that is, Christ Mystical, considered as compleat in head and body, he the head, we (taking in the Church Catholick, or Universal) being his body, and each of us distinct members in that body under him the head. Lastly, all that, is applied to the present business; God (saith he) hath set some in the Church, first, Apostles, secondarily, Prophets, thirdly, Teachers, after that, miracles, then gifts of healings, helps, governments, diversities of tongues? (adding) are all Apostles, are all Prophets, are all Teachers, are all workers of miracles, have all the gifts of healing? do all speak with tongues, do all interpret? (ver. 28,29.) so there. In all, you see a distinction of members in the body natural, distinct in order and use; and that, every way, necessary.

2. See it so also in the body Politique, in all civil Societies of men in every condition, whether in families or corporations (a word borrowed from

from the body; nor in States. In any of which, if no distinction of persons, or of callings, if not difference in place or degrees, how, in reason, can that family, city or Kingdom subsist?

3. And if so elsewhere generally, (in the Body Natural and Politick) then so in the Church, (Christs Mystical Body) and there especially, the Church being in this, leading to others. God (saith the Apostle) is not the author of confusion, but of peace, As in all the Churches of the Saints (w) And in that, hath Gods care appear<sup>(w)</sup> 1 Cor. ed particularly, as is evidenced. 14:33.

1. In the former Ministracion and Govern-  
ment of the Church under the Law; where God  
appointed, 1. One in chief, an High Priest, Su-  
perior to all in Divine things; he overseeing,<sup>(x)</sup> Zac. 3:7.  
ruling and judging Gods House. (x) Gods house  
is his Church. (y) 1 Tim. 3:15.

2. Under him the High Priest, were Levites,  
the lowest in that Ministracion, and more re-  
strained in duty and at distance in the service of  
the Tabernacle. (z) 1 Chro. 23: 29, 29,  
30, 31, 32.

3. From among the Levites were Priests chosen:  
who were, as to Order, higher than Levites, and  
in service more full, and nearer the Altar, Taber-  
nacle or Temple.

4. And whereas there were of these Priests  
several courses (24 in number) we find each of  
these 24 courses of Priests to have had an Over-  
seer (a) or chief Priest; of which chief Priests, 1 Chro.  
much is spoken in the New Testament. These 24, to 19.  
chief

Num. 13, 14 chief Priests were in degree and dignity, next the high Priest, and above all others.

Thus, and so, was the Church then ordered, in way (you see) of prebeminence and subordination: God himself so appointed it.

But is it not now, under the New Testament, otherwise? Is not that distinction now removed, all Gods people being holy, (b) and all now a Royal Priesthood? which is spoken of Saints in a generality. (c)

It is indeed what some would have; therein, giving a general liberty to all, for acting in holy things in common, one as another; or where that is by others restrained, they notwithstanding allow not in the Church, government in chief, but taking that from others, that they themselves might rule.

In which, as to that general liberty for acting in way of Parity or Community; that is already cast off, it being inconsistent with Order or Government (as hath been shewed.)

And as to that said of all the Lords people being holy, therefore none to assume a Propriety in Divine Offices more then others (which is the consequence by such contended for) there needs no more to be said of that, but to know whose reasoning that was; Was it not Corah and his factious Crew, by whom that was urged, against

(d) Num b. Aaron and his (b) Priesthood, which had been by 16. 3: God himself appointed? that, therefore I (hope) will not be now again insisted on.

Lastly,

Lastly, To what is said of all Gods people,  
that all are a Royal Priesthood (e) therefore all (e) 1 Pet. 2  
to act accordingly ; (which is by some inferred) 5,9.

1. What priviledge is in that now, which had  
not been before, under the Old Testament ?  
for of them also is that spoken, (f) and (f) Exod.  
yet none then so acted notwithstanding, 19,6.  
who had not been thereunto peculiarly called.

2. All Gods people are said to be Kings also, as  
Priests ; (a Royal Priesthood, or a Kingdom of  
Priests.) (g) And are all Kings ? in a sense they (e) Exod. 19  
are so ; and in that sense and not otherwise, 6.  
are all Priests also. All, that are truly Gods, Rev. 1. 6.  
are Kings, but that spiritually, and in a private 15,10.

capacity, as to our selves only ; so are we Kings  
over our selves, ruling over our own hearts and  
passions, the greatest rule ; (h) He that is slow (b) Prov.  
to anger, is better than the mighty ; and he that 16,32.  
ru'eth his spirit, than he that taketh a city ; so,

are we all Kings. And so, are all of us, Priests  
also ; that is, spiritually ; so as are our Sacri-  
fices, an holy Priesthood, to offer up spiritual sa-  
crifices, acceptable to God by Jesus Christ. (i) All (i) 1 Pet.  
of us are also Priests in our private capacities, all 2,5.

praying for our selves and others, and exhorting  
each other to good : this is incumbent on all Chi-  
stians, as Christians, in way of private duty, not of  
Office : For as to publick Office, that appertaineth  
to such only as are thereunto expressly called, and  
peculiarly appointed ; No man taketh this honor  
to himself, but he that is called of God, as was

*Aaron: So also even Christ glorified not himself to be made an high Priest, but he that said unto him, Thou art my son, to day have I begotten thee* (as saith the Apostle, Hebr. 5. 4, 5. and if not Christ, until called to it, then surely none other;) therefore, was King Uzziah sacrificing, justly of the High Priest reproved, and by God himself punished: (k) To all it is given to be Priests in way of private privilege, not as to Office publickly.

(k) 2 Chro.  
26, 16, 17,  
18, 19, 20,  
21.

Such were Gods Appointments in this, under the Old Testament; nor is it now under the New Testament otherwise: And so far is it from such a change now, that the New Testament Ministry may be observed, to be modelled to that of the Old Testament; yet, with allowance of necessary variations, according to the change of times and things: This appears in both Testaments, both as to Service and Government.

I. As to Service: See ours under the New Testament, answering that of old (although not the same.)

1. For as there was then a Priesthood, so now also: So was it prophesied of the Gentile Christian Church, (k) I will take of them for Priests, and for Levites, saith the Lord: the admitting Gentiles into the Priesthood was new, to what was formerly; that is here promised. And see that expressed in an Old Testament style, by Priests and Levites, shewing a conformity in both Testaments, in that, to each other,

(k) Isa. 66.  
21.

2. As

2. As then were Priests, so an Altar, at which those Priests officiated ; so now also have we our Altar. Let not this offend any ; it shoud not, they being the Apostles words : We have (saith he) an Altar, whereof they have no right to eat, which serve the Tabernacle : (l) The words We, and They, (l) Heb. 13. distinguish persons, and times, and services, yet so, both agreeing in an Altar for each : But not now as then ; for otherwise, the right of those Priests would be to this Altar, as to that, but in that, the former Priesthood is here excluded.

3. And as to the Sacrifices on that Altar ; Bullocks, &c. were then offered ; (m) so have (m) Psal. 51. we ours also : but, the Calves of our lips (n) (n) 19. prayer and praise, the fruit of our lips (that is (n) Hos. 14. our Sacrifice to God ) giving thanks to his (o) (o) Heb. 13. name. (o)

4. Maintenance also for those serving at the Altar, is now, from what was formerly : Do ye not know (saith the Apostle) that they which minister about holy things, live of the things of the Temple ; (so then:) even so hath the Lord ordained, that they which preach the Gospel, should (p) 1 Cor. live of the Gospel. (p) 9, 13, 14.

5. And even our very Sacraments also are (in matter) from the Old Testament, although not now as then ; 1. Our Baptism is borrowed from their Legal Washings. 2. And our Bread and Wine in the Lords Supper, from the Passover rites; but, as to nature, use and efficacy, vastly differing : So, have you seen the New Testament S-

vice (as to so much, and so far) ordered and conformed to that before under the Old Testament. (The time will not allow me to instance further in it.)

II. See it so as to Church-Government also, ours and theirs: Ours being now, in substance, modelled to the form of the Old Testament.

1. For as then there was *an High Priest* over the *House of God*, Supreme and ruling all there; so is it now; and such to us, is *Jesus Christ our great High Priest*; (q) of him, and of his Priesthood and work, were those *High Priests*, in their Person, Office and Work, types and shadows; therefore, they, and all that, to cease and give way, *Christ*, the true *High Priest* being manifested, and his *work finished*.

(r) Acts 1. appointed, (r) and a name from *Ministring*; these, 6. 1. to 7. are with us lowest in Office, and restrained in 1 Tim. 3. 10. work, not admitted to all sacred duties (for a time) as it was with the *Levites of old*.

3. As out of those Levites, Priests were called; these being in degree higher and nearer the Altar in their ministrings: So among us, are also Priests; (called so as formerly) or if called Elders (a name by some rather delighted in) yet is even that, (s) 2 Ki. 19. 2 an Old Testament name also, (s) thence borrowed Ita. 37. 2. ed, and derived, and continued to us. These

our

*our Priests, or Elders, are (as those before) chosen out of our Levite-Deacons; (so from their conformity may I call them:) And these our Priests, as the other, are in order above Deacons, and more enlarged in work and duty.*

4. And as there, among those Priests, there were some above others, who although of the same Order (both being Priests) yet were they in degrees differing, one being to the other Superior; therefore termed Overseers, and Chief Priests: These were as to place, next to the High Priest, and above all others: And such with us were the Apostles of our Lord, they being (in the Rule and Government of the Church) next unto Christ the High Priest, and above all others: Hence first Apostles, is the place given them, (t) (1) Cor. they are first, and among all other Officers in the 12.28. Church the principal.

In which Apostolick order and work were some things Extraordinary, and some things Ordinary.

1. Extraordinary: (for among the Extraordinary offices in the Church are Apostles (v) 1 Cor. reckoned (v))

That (I say) in this their Office Extraordinary, was their measure of gifts, infallibility of their doctrine, and the extent of their charge, their universal care of all the Churches throughout the whole world; for although some of them were for the Circumcision, or for the Jews principally; and others for the Uncircumcision, or Gentiles more especially, (w) yet was not the extent of (w) Gal.2.7  
the

(x) 2 Cor.  
11.26.

the Apostolick power of either, in that limited, neither their *universal care of all the Churches*; the care of all the Churches was on S. Paul the *Apostle of the Gentiles*: (x) These things in the *Apostolick office extraordinary*, were fix'd to their persons, and with themselves expired and determined. In that had they no Successors; therefore *Romes* pretence to an *universal Bishoprick*, and *Supremacy of care*, and rule over *all the Churches in the world*, and that, as S. Peters *Successor*, is but *Usurpation*, as the pretence to *Infallibility* is also evidenced to be otherwise.

2. But in the *Apostolick Office and Work*, was something also *Ordinary*: Such was their *Overseeing, Ordering, Ordaining, Preaching and Baptizing*. This part of the work is *lasting*; this is now, and ever holding in the Church to all generations; which is intended in their *Commission* given them by our Lord, (y) Go ye and teach all Nations, baptizing them, &c. and teaching them to observe all things whatsoever, I have commanded you, and lo I am with you alway (saith Christ) to the end of the world. But how that to the end of the world is of the Prophets it is

(z) Z. ch.1.5 said, that they are dead, (a) and that is true of (y) Phile.9. the *Apostles* also. S. Paul the aged, (a) had his (b) 2 Tim. time at hand in which he was to be offered up; (b) 2.6. so was S. Peters tabernacle to be put off shortly; (c) 2 Pet.1. how then to the end of the world? Both are true; 14. for that which failed with their Persons, lasts in their

their *Office*, and in their *Work*, and *Successors*: So had the *Apostles Successors*. And accordingly do we finde them providing for *Succession*, both as to *persons* and *work*. For that, were *Timothy* and *Titus* drawn in, and *ordained by the Apostle S. Paul*, to be then, his *Assistants*, and to be *after*, his *Successors*, for supplying his *place*, *care*, and *work* in their *Churches* respectively; he appointing them also to *ordain others with, and under them*, and *others* after to succeed *these*; so, to *generations* unto the end of the *World*: Of whch, and of the *correspondence* of both *Testaments* *S. Hierom* speaks thus, (d) *That we may see Apostolical Traditions to be taken out of the Old Testament, look what Aaron and his Sons, and the Levites were in the Temple, the same let the Bishops, Priests and Deacons challenge in the Church*: And (e) *We know Bishops and Priests to be what were Aaron and his Sons*; And *S. Cyprian calleth Bishops the Apostles Successors*: (f) *All Bishops are the Apostles Successors*, saith *S. Hierom*. (g) *Idem ad Nepotianum.* (f) *Cypri. 4. ejt. 9.* (g) *Hier. ad Evag.*

And as so, do we finde the *Apostles name, place and work*, to have been by the *Apostles* given to *these* their *Successors*.

II. As to the *Name*: The very *name* of *Apostle* is so given to *Epaphroditus Bishop of the Philippians*, as *Bullinger* calls him; (b) him doth *S. Paul call their Apostle*, *Philip. 2.25.* so is it in the *Original*, whereas in our *English* (it would be enquired how well) it is rendered *Messen-*  
ger. For

(b) *Bullinger.*  
*in Philip. 2.*

(i) Ambros. For S. Ambrose on those words, (i) He (Epaphroditus) is by the Apostles made their Apostle. in Phil. 2.

And S. Hierome writing on those words, *My Fellow Soldier, and your Apostle: Fellow Soldier* (saith he) *by reason of his honor, because he also had received the Office of being an Apostle*

(k) Hier. in Phil. 2. *among them* (k). Again, By those chosen by our Lord, were others ordained Apostles, as appears, in that to the Philippians (Phil. 2.25.)

*Epaphroditus your Apostle, to S. Hierom.* (Comment. in Gal. 1. 19.) But that name Apostle was not intended for a lasting name, as Theodoret

(l) Trad. in Observeth, (l) In time past they called the same men Presbyters and Bishops, and they who are now

called Bishops, they named Apostles; but in process of time they left the name Apostle to them properly called Apostles, and the name of Bishop they gave to them who had been Apostles. Apostle was their name, and even that name of Bishop (now more fixed) is what they had from the Apostles; from whom they derive their Office, that of Bishop, was the Apostles own name of Office. so

(m) Acts 1. Judas numbered with the Apostles, and obtaining part of the same Ministry with them; the Apostleship (m) that his Apostleship is called his

Office (so we read it) but by the LXX, it is rendered, *his Bishoprick*) let another take his

(n) Psalm 109.8. Office or Bishoprick; (n) which word Bishoprick is used by the Apostle S. Peter, citing that in

(o) Acts 1. Psalm 109.8. according to the LXX; and what is there called by the name of Bishoprick,

is

Is after called *Apostleship*: (p) The *Apostles* were (p) *Acts* 1.  
*Bishops*, which are the words of S. *Ambrose* (in 25.  
*Ephes.* 4.11. & 2 *Cor.* 12.28.) And that name  
of *Bishop* was derived to the *Apostles* from those  
with whom (under the Old Testament) they  
derived (if I may so say) I mean these *Chief Priests*,  
called in our English, *Overseers*, but by the LXX  
*Bishops*: (q) *Overseers* and *Bishops* are the same; (q) *Nehem.*  
(*If the Holy Ghost hath made you Overseers,* (so 11.14.  
in our English) but in the Greek, *Bishops*: which (r) *Acts* 20.  
the *Apostles* name *Bishop* is thus given (you  
see) to their *Successors Bishops* to this day. Thus  
as *Christ* the High *Priest* hath the Name of  
*Apostle* (*Heb.* 3.1.) and *Bishop* (*1 Pet.* 2.25.)  
and as they sent by him (his *Apostles*) were so al-  
so called; so are in like manner they who are by  
the *Apostles* substituted, as you have seen.

II. And as the *Apostolick name*, so, the *same*  
*work also*, (as, *Teaching*, *Ordering*, *Ordaining*,  
&c. is by the *Apostles committed to their Suc-*  
*cessors*; for this cause left I thee in Crete, that  
*thou shouldst set in order the things that are*  
*wanting*, and *ordain Elders in every city*, as I  
*had appointed thee*, saith the *Apostle* here to *Titus*  
*his Successor*. (s) The same work being in (r) *Tit* 1.5.  
all others in like place and trust in the Church  
for ever.

III. And for carrying on that great work  
and name, had these, the *Apostles Successors*,  
the *Apostles place and degree also in the Church*;  
in being above others, and to be accordingly  
C respeted

respected and esteemed. (t) Among us (faith S. Hierome)

(t) *Ajnd Nos Apostolorum locum tenent Episcopi, apud Eos, tertius est Episcopus; quod apud nos primum, apud illos est non secundum.* Hieronim. Ep. 54 ad Macciam advertus Montanus.

Bishops have the place of the Apostles : which his Exposition, Among us, sheweth how Bishops were esteemed among Orthodox Christians ; other, than was among Heretics, such as *Montanus*, and his followers, against whom he there writes ; blaming them, for so despising and vilifying that sacred

and high Order, as they did ; and what is among us, chief and first (speaking of Bishops) that is (faith he) last with them : (with *Montanus* and his Faction;) with them Bishops are in the third and last place. So, S. Hierome's on whom I fix rather then on many other, to that purpose, he being understood by the contrary side, not to have been of the best friends to Bishops, yet in this, is the privilege and preeminence of Bishops by him acknowledged, asserted, and even (you see) contended for. Thus was it in S. Hierome's time, 400 years after Christ ; it having been so continued to his days from the times of the Apostles : so also after S. Hierome's time, through all ages of the Church, until that Schism raised about 126 years since, in Geneva, An. 1541 (a year to us, in the next Century, 1641. on the same account fatal:) whereby, we find this Sacred Hierarchy trampled on by late riot Elders, by whom (although the name of Bishop would be forgotten) yet is the place & power, and work

*work of Bishops* by them notwithstanding ambitiously sought after, & sacrilegiously usurped, & to themselves alone appropriated; affirming, *all spoken of Bishops to be intended only of Elders, and making Elders and Bishops the same, without difference of degree, or preheminence in any kind.* Some *Community* there is indeed between *Bishops* and *Elders*, yet so, as that even in that, there appears sufficient to preserve to *Bishops* their *Being, Work and Dignity*, distinct and above those, who would themselves have *all* without sharing.

Let this be considered distinctly in *that community*, which is by *these Elders* challenged with *Bishops* both in *Name* and *Work*; by which they conclude *Bishop and Elders the same*, and *themselves all*.

As to the *names of Bishops and Elders* promiscuously used: for that, are these places of Scripture, among others, by them, insultingly insisted on particularly, *Acts 20. 28.* where the *Elders of the Church of Ephesus* (*v. 17.*) are *v. 28*, called *Overseers, or Bishops* (so in the Greek.) Also *Phil. 1. 1.* the *Apostle* saluteth the *Saints at Philippi, with the Bishops and Deacons:* See (say they) *Bishops* (plurally) *many* of them in *the same City*; therefore intended of *Elders*, not *Bishops*, and that there also *Bishops and Deacons only* are named, not *Elders*; *Elders* notwithstanding being intended; therefore concluding, that in *that of Bishops, Elders are understood, and not Bishops.*

And even this Text also (*Tit. 1.5, 7.*) is by them urged to that purpose : where are *Elders* in every City (*v. 5.*) and those *Elders* (*v. 5.*) called *Bishops* (*v. 7.*) 1. Therefore (say they) to be meant of *Elders* properly, and not of *Bishops*; on all, concluding that *Elders* and *Bishops* (so promiscuously used) are therefore the same, and not distinguished; and therefore no preeminence in *Bishops* over *Elders*: These are the Allegations and inferences, in this which are to be examined.

But, the promiscuous using of those two names of *Bishops* and *Elders* (the principal ground of these reasonings) is far from such conclusions; that because *Elders* are called *Bishops*, or *Bishops Elders*, both therefore to be the same, without priority or subordination; whereas on the contrary, we find usually in Scripture, the names of one degree given to another, without confounding them as the same; or, in that, abating any way the dignity of the higher. See this in the name of *Deacons* (a name from ministring;) and that an order lowest in our Ministry: yet, is that given to higher orders: So *f Timoty, Bishop of Ephesus*, saith S. Paul. If thou put the brethren in remembrance of these things, thou shalt be a good (Deacon); we render t *Minister*: (v) so speaks the Apostle of himself, *I Paul am a minister* (*Col. 1.23*) & the whole Apostleship is also called *Carrying a Deaconsip, or Ministry* (*w*); and even Jesus Christ himself the great High Priest, is called a *Deacon*: Jesus the

(v) *1 Tim.*

*4.6.*

*Elder: 10.*

*diaconos.*

(w) *Acts*

*1, 17.*

(21)

Christ was (a) a Minister of the Circum- (x) Rom.  
cision ; (x) or, ministering to those of the Cir- 15.8.  
cumcision. (y) (y) Math.

But because our English readings in this, and  
in the Original are diverse ; therefore not so  
clear to every apprehension ; let this therefore  
be considered in that other of Elder, where it  
is more plain. In that, we finde the Apostle  
S. John terming himself an Elder, more than  
once, the Elder to the elect Lady, (z) and the (z) 2 John  
Elder to the well beloved Gaius (a) : So S.Peter v. 1.  
of himself, The Elders which are among you, I (i) 3 John  
exhort, who am also an Elder (b). You see in v.1.  
that, the Apostles called Elders ; yet doth not (b) Pet.5.1  
that conclude, Apostles and Elders to be the same.

For how oft do we read of Apostles and Elders as

distinct. (c) Nor doth it conclude, Apostles (c) Acte 15.  
and Elaers to be equal, because Apostles are El 2, 4, 6, 22, 23  
ders ; but, this it shews, That all Apostles are &c. 16.4.

Elders ; not, all Elders Apostles, and that notwithstanding  
that community of names, they

still are distinguished in Degree and Dignity.

So is it as to Bishops and Elders in like manner,

the name of Elders is given to Bishops, and of

Bishops to Elders, both are true ; For as the Bishop

(saith S. Ambrose) are all Orders, because he is

the first Priest, that is, the Prince of the Priests (d). (d) Ambr. in

Again, (e) of a Bishop and Presbyter, there is Ephes.4.

one Order for either of them as a Priest, but the (e) id. in

Bishop is the first ; so that every Bishop is a Tim. 3.

Presbyter, but not every Presbyter a Bishop. So

S. Ambrose

S. Ambrose. Thus all Bishops are granted to be Elders, and some Elders are Bishops, but all Elders are not Bishops. They who say they are, must prove it, before they can conclude any thing to purpose: Nor will that do it, which they alledge out of Acts 20. where the Elders of the Church of Ephesus, (v. 17.) are termed Overseers, or Bishops: (v. 28.) for those Elders were indeed Bishops; if not all, yet some of them, and to those some for all, is there spoken as Bishops. This appears in that, Ephesus was a See Metropolitical, comprehending Asia the less (a large Jurisdiction.) So in the sixth general Council of Constantinople, Theodosius

(f) S<sup>nd</sup>. Bishop of Ephesus thus subscribes, f) Theodosius by the mercy of God, bishop and Primate of Allione 17. Ephesus, the Metropolis of the Asian Province, or (g) A.D. 18. Diocese: (g) Also of Polycrates Bishop of Ephesus, Eusebius saith, that he was Ruler or chief of (h) Euseb. l. the Bishops of Asia; (b) and that by his Authority he did assemble a Provincial Synod to discuss (i) lb.c.25. the question about Easter; (i) and that he did write a Synodical Letter to Victor Bishop of Rome (Euseb. l. 5. 24.) we find also in the distribution, or distribution of Churches by Leo the Emperor, that Ephesus was a Metropolis, having 35 Suffragane Bishops; (k) and so is Ephesus to be understood in Acts 20. as Metropolitical; and that meeting of Elders, or Bishops there as Provincial: For it is there called not the churches, but the Church of Ephesus, Metropolitically; yet

(l) Iur.  
gre. p. 90.

yet, *Elders* (plurally) implying more than of one Church: And as in a Provincial meeting of the Bishops of Asia, together with other Elders, (both usually conveening on such occasions,) might the Apostle call those *Elders*, literally, Bishops. *Irenaeus* saith as much, that Bishops and Presbyters were there convocated from Ephesus, and other adjoining Cities, &c. (1) And (4<sup>ts</sup><sup>(1) Iren. l. 3.</sup>) 20.28.) *The Holy Ghost had* (saith the Apostle) c. 14. made you Bishops (so in the Original) or Overseers (so in our rendring:) If therefore *the Holy Ghost had made them Bishops*; and the Apostle call them so according y, we may then acquiesce in it, rather than to mince the matter according to pe verle gloslings, it being to so great a prejudice as the disturbance of the peace of the Church; (so precious)

In this, have we to answer, what is also objected out of *Phil. 1.1.* the Apostle salting the *Saints at Philippi, with the Bishops and Deacons,* wherein the *Authors of the larger Annotations on the Bible*, busie themselves exceedingly (m) (m) *Annot.* in proving out of *the seocnd Council of Nice, on Phil. 1.1.* and by *Cornelius Bishop of Rome* (there cited) that *there should be but one Bishop in one City*; thence concluding, in favour of those times, that *there being many bishops in Philippi, therefore were not they Bishops, but Elders.*

But al this is grounded on a supposition, that *Philippi* is restrained to that Cty of Macedonia so called, whereas *Philippi* was a *Metropolis* in *Macedonia*

(n) Acts 16. Macedonia; (n) and we read of the Churches  
 12. of Macedonia; (o) and of the brethren in all  
 (o) 2 Cor. Macedonia; (p) And why may not Philippi a  
 9. 1. Metropolis, include its Province & and this Epistle  
 (q) 1 Thess. to the Philippians be to that Church at large,  
 4. 10. where many Bishops were to be saluted, without  
 those narrow inferences in confining philippi  
 to a City within its walls, and the Bishps and  
 Deacons at Philippi, to those only in that City  
 inhabiting; As to that farther objected from  
 that Text, Phil. 1. 1. of Bishops and Deacons  
 only named; and that Elders being intended;  
 therefore, by Bishps, (say they,) Elders are to  
 be understood, and not Bishps. But how fol-  
 lows that? For, 1. May not Elders be as well  
 included in, and with that of Deacons & You  
 have seen the name of Deacon to have been  
 sufficiently comprehensive of more, and greater  
 than they. 2. Or if Elders be supposed to be  
 included in that of Bishps: Let that suffice  
 and satisfie, without excluding Bishps: For  
 shall Elders included, and not named, exclude  
 Bishps, which are expressly named? 3. Or if Pres-  
 byters be there signified in those many Bishps  
 yet was there one chief Bishop over all, which  
 was Epaphroditus their Apostle (Phil. 2. 25.) Of  
 which Ibed. in the charge of them was committed; Wherefore  
 Phil. 2. (faith he) it is manifest) that they who in the  
 beginning of the Epistle were called Bishps, were  
 under him, they having the place of Presbyters.  
 But

But this Text also, (*Tit. i. 5. 7.*) is pressed in favour of *Elders* against *Bishops*: for *Elders* (so named, v. 5.) are (v. 7.) termed *Bishops*, adding, that there being *Elders* in every *City*, therefore is that intended of *Elders* properly, and not of *Bishops*, who are not for every *City*. (thus they.)

1. It is true, that in every *City* are to be *Elders*, wheresoever is a meeting of people to be provided for; so, are *Elders* properly to be understood; and the word *City* to be, in that case, strictly taken.

2. But as referring to *Bishops Seats*, the word *City* is to be understood more enlargedly; not for every *city*, but such only as are fit for it; as places of note, and such as are extended in jurisdiction: We use to say (*traditionally*) that a *Bishop's Seat* should be a *city*; i. e. a place of note: so doth *Leo* expound this very Text, writing to the *Bishops of Africa*, (1) *To sp.* point *Bishops in every City, or Town, &c.* (<sup>(2) Leo ad Episc. Afric. Epist. 87. c. 2.</sup> he) in the greater cities to place *Bishops*, in the less to place *Priests*: He in that, speaking according to the *Council of Sardis*: It is not allowed (in that Council) that a *Bishop* be appointed in every village, or smaller city, where one *Presbyter* may suffice, for there a *Bishop* needs not be, that the name and authority of a *Bishop* be not trifled: (*Cap. Eard. c. 2.*) In every *city*, therefore, are to be *Elders*; and in every *city* fitting for it, a *e be to Bishops*. So, hath this been understood in the practice of the church accordingly.

D

And

And well might Crete be capable of many Bishops, being an Island of great extent, and populous. And Titus his enlarged Jurisdiction there, over many Bishops, (ordaining and appointing them where necessary,) sheweth his power to have been *Archiepiscopal*, although he be stiled onely Bishop of Crete, as Timothy Bishop of Ephesus; (so, in the postscript to those Epistles;) and usual it is in the Councils and elsewhere, to finde *Archbishops* and *Patriarchs*, under the name of Bishps. And that Crete had its *Archbishop* and *Suffragans* we also find. The *Archbishop* of Crete was nominated from *Gortyna* its *Metropolis*. *Dionysius* of *Corinth* (who lived in the next age to the Apostles) writing to the *Church* of *Gortyna*, together with the rest of the *Churches* of Crete, commendeth *Philip* their Bishop, for his singular piety and virtues (s). The City of *Gnossus* in Crete, had *Pintus* its Bishop: And (saith *Theodorus Balsano*) I have perused the ancient code of Councils, and de finde by the subscriptions, that *Basil* Bishop of *Gortyna* was present at the Council of Trullo.

(s) Euseb. l. 4.c. 21. & 23. 29.

On the whole, therefore, from the community of the names between Bishops and Elders, is no ground for what is thence inferred, That therefore Bishops and Elders are the same, without distinction of Persons, Offices, or Degrees; for, Bishops are Elders, and some Elders are Bishops, and both distinct, in Degree, and Dignity.

But

But the strength of the Objection is in what concerns the work common to Bishops and Elders: For if the same work be common to both, so as, what a Bishop doth, that an Elder doth also; then what needs a distinction of Persons and offices? These are not to be multiplied without necessity. And that the work is common, and the same, both to Bishops and Elders, is (by that side) instanced, in 1. Ordination. 2. In Overseeing, (under this of Overseeing; all the other parts of the work are comprehended, as Preaching, Baptizing, &c.) Let these two, be therefore distinctly considered and examined; Whether in the work common to both Bishops and Elders, there be not sufficient difference each from other.

1. As to Ordination: To this, Elders or Presbyters pretend; grounding on that, 1 Tim. 4. 14. where the Apostle exhorts Timothy, Not to neglect the gift which was given him by prophesie, with the laying on of the hands of the Presbyterie. Here (say they) Presbyters Ordain.

1. But let them take all together; for doth not the same Apoyle say also to Timothy, I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands? (2 Tim. 1.6.) here, we finde another hand (the Apostles) beside those hands of Presbyters imposed on Timothy; therefore, not the hands of Presbyters alone: where therefore their hand onely is in the work, there is another

D 2 yet

yet wanting ; and the work short without it ;  
(the case of necessity excepted.)

2. Ordination must be granted to have been  
in the Apostles primarily, and principally ; and  
not in Elders or Presbyters principally ; (they but  
acting with the Apostles, and that but subordi-  
nately :) By my hand, saith the Apostle (2 Tim.  
1.6.) with the hands of the Presbytery (1 Tim.  
4.14.) It is by the Apostles hand principally, and  
but with the other, in way of approbation.  
Therefore, is the charge of Ordination given  
principally to Timothy, that he lay not hands sud-  
denly on any ; so not to be partaker of other

(1) 1 Tim. mens s̄ns (t) : there, Presbyters are not named,  
S. 22. not as not assisting, but as onely assisting, and  
not as principals. It is, be not thou partaker  
of other mens s̄ns ; nor, be not ye, (speaking of  
Presbyters.) So, you finde it here also as to Titus;

to him is that work committed principally and  
in chief : I left thee (Titus) in Crete, that thou  
shouldest set in order the things that are wanting,  
and that thou shouldest ordain Elders in every  
(2) Tit. 1.5. City, as I have appointed thee (v). So is it to  
be understood, as to others, in like place with  
Timothy and Titus.

Bishops ordain others  
joyning with them. Bishops will not do it with-  
out others ; and others must not do it without  
Bishops ; concur Elders may, but act in it alone,  
they must not : the contrary (where necessity  
is not) is an unwarranted usurpation. Yet in  
giving but an hand in the work, they will have

All ;

All. Such notwithstanding are to know, that there is another hand in that work, as beside theirs, so before theirs, and above them: theirs is only *with*, not *without* Bishops; and Bishops *in that principally*. So, for *Ordination*: in which work (common both to Bishops and Elders) is (you see) sufficient, notwithstanding, to difference both, in Degree and Office.

II. See it also in the other part of the work, in which Bishops and Elders act also in common; as *Preaching, Baptizing, and ordering the flock committed to them*; so, are *both Overseers*. This is granted in common to both Bishops and Elders; yet so, as that this is in both, differently: and, so in Bishops, as not in others. 1. It is true, that *Preaching, Baptizing, Ordering, and Overseeing the flock, are incumbent on all*; but in *inferior Elders more restrainly*; with respect to place and persons; they acting within Precincts, and Parishes, among their own people, and within their own districts only. To these, and there, are they *Overseers*; and not otherwise: so as, for any such to take on him to oversee, and see what others without, do, or do not, is to be <sup>an illegal exercise</sup> (x) a Bishop in another's Diocese, or a *buse body* (x) Pet. 4. in other mens matters (so is that in our English <sup>15</sup> rendred;) whereas, the same work is in the hands of Bishops far otherwise; who as they do it themselves, so is it in them, in way of *Superintendency*, to see it done by others also. So the chief Priest is under the Law (whom the Apostles, and

and after them, *Bishops, representis*; they were *Overseers* to others, that the work be done in manner and order, as did become. Thus are *Bishops overseers to those other overseers*; the care of *many Churches* being on them, as was the care of *all Churches* on the Apostle; whereas the care of *particular Churches* (this or that) is only on others.

2. Although *Presbyters* have power to preach, and do what belongs to the function, yet are they in *acting that power*, limited and ordered by the *Bishop*. Wherein, we are to distinguish (as in the Schools,) between *Power of Order*, and of *Jurisdiction*; *Power of Order*, *Presbyters* receive in their *Ordination*, to do what belongs to their function, to which they are thereby qualified: but the *Power of Jurisdiction to act that their power of Order as factors*, that, a *Presbyter* hath in his *Institution* from the *Bishop*, being thereby appointed to a charge and place, and licensed to discharge the duty of his calling, to which he was before qualified,

(1) *Tertul.* and now enabled. *Tertullian* faith, (y) that *de bapt.* the chief Priest (which is the *Bishop*) hath the right of giving *Baptism*, and then the *Presbyters* and *Deacons*, but yet not without the Authority of the *Bishops*. So also S. *Hierome*; (z) *Without either Lucifer* power from the *Bishop*, neither *Presbyter* nor *Deacon* hath right to baptize. Every *Presbyter* therefore hath power in common with a *Bishop*, to preach and administer the *Sacraments*

*in fulness*, (which an inferior Order, a *Deacon* cannot do;) yet, the *exercise of that power*, is subjected to, and regulated by the *Bishops* authority, to be permitted, directed, restrained or suspended, as should be necessary. In which the *Bishops* privilege of *Jurisdiction* over *Elders*, is he from them eminently differenced. It was said of *Elders*, that they *have a power of Jurisdiction*; (understand it, of a power of *Spiritual* and *inward Jurisdiction*, *in foro conscientiae*, in the *Court of Conscience*) so, as *Pastors* of the flock, is committed to them, the *feeding*, *ruling*, *teaching*, *reproving*, *binding* sinners notoriously scandalous; by denouncing Gods judgements in the *Word*, and (while unreformed) excluding from the *Sacrament*; and again *loosing*, and releasing penitents, by applying the gracious promises of the *Gospel*, and readmitting them to the use of the *Ordinances*.

But, that *Jurisdiction* which is in *Bishops*, is more extended, and that, even over *Elders* themselves. For as *Presbyters* are in their *Ordination*, *qualified*, and by their *Institution* authorized, to their work; so, are they, after, to *behave themselves* in that as becometh. It is in *Eishops* (who are overseers of these Overseers) to expect and exact that from them *authoritatively*; and on failing in *duty*, or *manners*, (as to life, and conversation,) to reprove and punish also. In this, is *Episcopal Jurisdiction* given them *Apostolically*, and over *inferior Elders* particularly,

calarily, to which they are subjected. Such  
 (a) Tim. 5, was *Timothies* power in *Ephesus*; (a) *Rebuke*  
 1,19,20. *not an Elder*; and, *against an Elder receive*  
*not an accusation, but before two, or thre* witness<sup>e</sup>, *them that sin rebuke before all, that others*  
*may fear*: Which words, *Rebuke not an Elder*,  
 is not a restraining, but an ordering that rebuke,  
 that it be not light y, or on slight grounds (as  
 in 1 Tim. 5. 19, 20.) by which appears a Juris-  
 diction in Bishops, above Elders, directive, coercive,  
 and corrective: which is *Epiphanius* his inference  
 on these words, *against a Presbyter, &c.* There-  
 fore (saith he) *Presbyters are subject to the*  
 (b) *Epiphan. Bishop as to their Judge* (b). He is their Judge,  
*Heret. 75.* as to *Doctrine*; *that thou mayest charge some*  
*that they teach no other Doctrine*, saith the Apo-  
 stle to *Timothy*, 1 Tim. 1.3.) and to *Titus* (Tit.  
 3. 10.) *A man that is an Heretick after the first*  
*and second admonition, reject; judge also, as*  
*of their Doctrine, what they teach; so of their*  
*Conversation, how they live, as you have heard*  
 in that of 1 Tim. 1. 5, 17,20,21. Therefor e is  
 the *Angel of the Church of Ephesus* (*Timothies*  
*Succesor*) commended, that he could not bear  
*with them that are evil, and had tryed them which*  
*say they are Apostles, and are not, and had*  
*found them lyars* (Rev. 2.2.) On the contrary,  
 the *Angel of the Church of Thyatira* is reproved  
 for suffering such (Rev. 2.20.)

So as, although there be a Community of  
 names, (in some cases) between Bishops and  
 Elders,

Elders (Bishops are called Elders and Elders Bish-  
ops;) and notwithstanding that the work *is also* be  
(in a kind) common; yet is that community so diffe-  
renced in both, that all pretences of Elders,  
in that, for casting of Bishops, as to their Office,  
or divesting them of Jurisdiction and Dignity,  
is apparently inconsequent, and evil. For al-  
though the names of Bishops and Presbyters were  
confounded, and the work (in a sort) common  
to both, yet were not the Offices of Bishops and  
Presbyters ever confounded until now.

1. And now to sum up all you see the Church  
under the New Testamen ordered as before, in way  
of Superiority and Subordination; and that  
Apostolically appointed. So Timothy in Ephesus;  
and Titus in Crete; and others elsewhere in like  
manner; they ordering persons and things apper-  
taining to that sacred work, within their re-  
spective Jurisdictions.

2. See those Apostolically ordered to that  
care and charge in the Church above others,  
to be by the Apostles, dignified with their own  
name, (that standing name of Bishops.) they  
standing also in their place and stead, and  
acting in their work, (Ordaining, Overseeing,  
Ordering, and Correcting as is necessary.)

3. What hath been by the Apostles so ordered  
in the Church; (whose words Christ wou'd  
have to be observed as his own; If they have  
kept my saying, they will keep yours also, John  
15. 20) that, in this particularly, hath been

by Christ himself, the High Priest approved. For, as the High Priest, did Christ appear habited, being cloathed with a garment down to the feet, and girt about the paps with a golden girdle, (c) and also visiting his Church Ecclesiastim: each of the seven Churches particularly, being by him inspected: (d) In that reproofing what was amiss in any, and allowing, what was right, particularly, See that Government which was ordered in each of those eminent Churches, (in Ephesus and the other six) under their respective Angels, or Chiefs, or Bishops; see that order (I say) in the Church, approved of Christ: for, the Seven Stars, (the Seven Angels Angels of those Churches, their Bishops) were in Christ's right hand (Rev. 1. 16. 20.) that is, under his care, and protection. And to those Angels of the Churches doth our Lord direct himself principally in behalf of all under their charge; expecting from them an account of the Churches within their respective Jurisdictions, each of them being responsible for all that was there, well, or otherwise.

4. Lastly, What had been so ordered by the Apostles, see it by the Church received, and after continued throughout all ages from the beginning: whereby, what might (seem) doubtful in the first Institution, may be cleared by observing what was of that understood, and after practised by the Church accordingly: The Church is the pillar and ground of truth; (e) and

and what (grounding on the Scripture) the Church in all ages hath held from the beginning, that we may rely upon for truth. And how did the Church understand the Apostles appointing Bishops and Elders in the Church for its Government? Did *they not understand it of Bishops distinct from Elders, and Superior to them?* Did *they ever understand it of Elders without Bishops?* or of *Elders ruling in chief?* much less of *Lay-Elders?* (of which, is nothing to be found any where, in Scripture or Antiquity.)

Let the constant practise of the Church throughout all ages be Judge in that, how the Apostles were therein understood. In which I shall use the words of Judicious Mr. Hooker,

(f) "Very strange it is (saith he) that such a (f) Rich.  
 " Discipline as ye (Elders) speak of, should be Hooker, of  
 " taught by Christ and his Apostles in the word Ecles. Pol.  
 " of God, and no Church have found it out, Preface n. 4.  
 " nor received it till this present time; contrari-  
 " wise, the Government against which ye bend your  
 " selves, be observed every where throughout all  
 " generations and ages of the Christian world,  
 " no Church ever perceiving the word of God to  
 " be against it; (adding) We require you to  
 " finde out but one Church upon the face of the  
 " whole earth, that hath been ordered by your  
 " discipline, or hath not been ordered by ours;  
 " (that is to say) by Episcopal Regiment Sithence  
 " the time that the blessed Apostles were 1. cons.

versant. This was Mr. Hookers challenge to that side in this case, and that, *many years since* : which hath never been to this day answered, one-  
ly by the sword ; and so, was it, indeed, put home to us perilously : Antiquity is not to be despised, but that to be advised with, and submitted to in such cases. Enquire of the former Age and prepare thy self to the search of their fa-  
thers ( for we are but of yesterday and know no-  
thing ) shall not they teach thee and tell thee, and utter words out of their hearts : said Bildad to Job. 8. 8. 9. 10. So the Lord directs, by the Prophet, *thus saith the Lord stand ye in the way and see, and ask for the old paths, where is the good way and walk therein and ye shall find rest for your soules : but they said we will not walke therein ( g )* which is even what these say in this ; refusing any such tryall in this dispute, well knowing themselves cast in it. But in matters of antiquitie to denye the credit of *Antiquitie* in what is not contradicted by Scripture, discovers One addicted to *Noveltie* and *singulari-ty* rather then to truth.

(2) Jer. 6.  
16.

Let therefore our *church Levellers* se to this ; who in *such their Schisme* teare and rend the seamless garments of the *Church*, and as a gene-  
ration of Vipers eat out, and through the bowels of their *Asother* ; disturbing *Church* unity and peace, drawing into factions, and filling all with confusions. Herein let them see them-  
selves

selves in their forefathers; for, such there were  
of old, under both Testaments.

Se some under the old Testament setting them-  
selves even against what God himself had expres-  
sly ordered concerning the high Priest-hood in  
Aron (b) There, Corah of the tribe of Levy, (b) Numb.  
raised a partie and faction of 250 Princes of the <sup>16. 1, 2, 33</sup>  
*Assembly against Moses and Aron*, having the <sup>9, 8, 9, 10.</sup>  
confidence thus to tell them, yee take too much  
upon you, seeing all the congregation are holy every  
one of them, and the Lord is among them,  
wherefore then lift you your selves above the con-  
gregation of the Lord; but Moses returns it to  
them again: yee take too much upon you yee  
Sons of Levy, seemeth it but a small thing unto  
you that the Lord God of Israel hath seperated  
you from the congregation of Israel to bring you  
near unto himself to do the service of the Taber-  
nacle of the Lord, to stand before the congregati-  
on to minister unto them: And he hath brought  
thee near unto him: and all thy brethren, the  
Sons of Levi with thec and seek ye the Priest-  
hood also, so was it then.

2. And such Corabs we find under the new  
Testament also, of whom the Apostles Jude speaks  
with woe (i.) woe to them for they have gone  
into the way of Cain and ran greedily after the  
error of Balaam and perished in the gainsay-  
ing of Core. Where se them ranked with three  
notoriously wicked; Cain and Balaam and Corab:  
with Cain for blood; with Balaam for Covetous-  
ness,

(i) Jude 10.

ness, and with Corah for faction, Cain the ac-

( k ) Matb. cursed murderer of his brother, righteous Abel :  
23. 35.

( l ) Num. ( k ) Balaams called on to curse the people of  
22. 56. God. ( l ) and Corah, a factious schismatique,

to Corahs schisme, are they moved, by Balaams  
Covetousness and ambition ; and to that, go-  
ing on in the way of Cain, in blood and cruelty.  
And for that see woe, and destruction ; begining  
with woe ( Judgment denounced ) and ending  
with destruction ( Judgment executed ) perishing  
in the gainsaying of Core ; Core ( or Corah ) of  
all that faction, is alone mentioned ; others be-  
ing but his followers in that wicked cause : his  
destruction being also more remarkable, whether  
as to those with him in that rebellion ; or as  
to those other two, notoriously wicked, ( Balas-  
am and Cain, ) whose ends were not as of others,  
Corah and his followers perishing not by an  
ordinary Judgment like other men, the earth ope-  
ning its mouth and swallowing up them, and theirs  
alive, in sight of all the people. ( m ) By the

( m ) Num. dreadfulness of the Judgment, let the horous-  
16. 20, 31, ness of the sin be estimated.

31, 32, 33, 34. 2. And, such have been our Corahs also,  
( authors of our late confusions and evils in  
Church and State.) By whom hath been in the  
Church, and Inlit and overflowing of blasphem-  
ies and of monstrous and pernicious doctrines  
( horrible to be mentioned and not, in very  
confutations, to be remembred ) as if hell it  
self

self had broken loose ( The title of a book in which many of those abominations are Collected.) And no wonder it should be so, Church order and Government having been, ( as it was ) cast off and trampled on. While that stood, all was well with us ; the face of our Church was comely : and truth and peace secured, and the enemies to both error, and schisme, not daring to shew themselves among us, The Church is here Atiliant ; So is it described ( n ) terrible as an army with banners ; with banner i. e. in order : So it is by the LXX. rendered <sup>(n) Cant.</sup> ἡμέραις ἀντιμέναις οὐδὲ μητρὶς τοῖς πατρὶς τοῖς διατάξεσσιν. An army under its banners is in order : and in that order is both beauty and terror, and in that security ; ( Church security and Church beauty is in order : ) thou art beautifull O my love as Tirza, comely as Ierusalem terrible as an army with banners ( Cant. 6. 4. ) how pleasant is an army rangea under its banners ! so the Chureh under its colours, leaders and officers, each in their place order, and degree. And as in that is beautie , so also, securitie; securitie is implied where it is said to be terrible , that is, to enemies, to errors and heresies, enemies to truth; and to schisme and faction, which are contrary to order and unitie: ) These dare not appear while the Church is under its government and in order ; each under his banners, in their order and place, being thereby ready to oppose what shall be contrary. It is otherwise, where order is not in the Church bat our banners cast down, and our

our chief leaders taken off; what can be then but deformity for beautie and for order confusion; what then but terror? terror to our selves: (so is, an army in confusion, to it self terrible;) and thereby have enemies their advantages, about, and within; therefore saith S. Jerome.

(o) Here at (o) the safety of the Church dependeth on the rest. Lucifer, dignity of the chief Priest (meaning the Bishop) to whom if power be not given, there must be as many schisises in the Church as there are

(p) Cyprian. (p) Heresies or Schismes  
1. epist. 5. have no other beginning but this, that Gods Priest (meaning Bishop) is not obeyed. Again

(q) Id. 1. 5. (q) These be the beginnings of heretiques, these epist. 5. the risings and endeavours of ill minded Schismat-

ticks, that they please themselves and contemn their Bishops with swelling pride, So do men de-

(r) Id. Soc. 2. part from the Church &c. And (r) hence do de zelo & li-men rush into heresies and schismes when they

speak evil of Priests, and envy their Bishops. All which we have found sadly in our late miserable Church distractions.

2. And by those evils in the church did follow on our state also confusion and destruction. If the Church be borne down, let not the state think to stand; And we have seen evils designed to the State, carried on by attempting, first, on the Church Corabs opposition pretended principally against Aron, rests not there, for others with Corab, had their designes in that, against Moses also: and in that against Aron, came

came in Moses immediately, they gathered themselves against Moses and Aron. And ( say they ) to Moses ( even in a breach ) will thou make thy self altogether a Prince over us ?

( s ) Therefore are both joyned by the Apostle &c. ( s ) Numb. Jude ( t ) with the gainsaying of Core is a speaking evil also of dignities. In both, have we seen ( t ) Jude v. and felt the dismal effects of this Church Schis-  
mee.

But blessed be God by whom these breaches are now all made up and repaired both in Church and State, by the happy Restauration of his sacred Majesty to his Royall throne and government.

1. hereby, is Settlement to the Kingdoms. Our Judges being restored as at the first and our Counsellors as at the beginning. ( u )

2. And thereby is our Church also settled: ( u ) If. 1. 26. so as at this day ( even this very day ) we have, and our eyes do behold among us here, such in the Church who fit and rule in chief, setting in order the things that are wanting and ordaining Elders, ( Bishops ) Successively, as hath been Apostolically appointed. In that, see we our Church Settlement. In Church order and Government, is Church Settlement; which was that, in the words, first propounded with which I have now done.

Asto what remains of the Text ( the qualifications of those persons to be called forth to this high and sacred calling and work ; of which you have much here v. 6. 7, 8, 9. ) of that I

may not now speak; time will not admit it nor needs it at present; where, in the person now before us, and to be admitted into this Sacred function, these qualification; are already; nor were it for me ( for me I say ) to shew

(w) Frater  
nam ut pro-  
priam tac-

re gloriam

Apostolis Clerum ( Acts 20. )

et modestie

( to our purpose, ) both exhortation and vale-

dition. Senec.

I shall therefore conclude with the  
I shall therefore conclude with the  
Apostles Clerum ( Acts 20. ) wherein we have  
both exhortation and vale-  
dition. First exhortation: you have heard your  
place and honour asserted, see now your office  
and work: and in that your care and charge.

(x) Acts. 20. ( x ) Take heed unto your selves and to all the

18. flock, over the which, the holy Ghost hath made

you overseers ( or Bishops ) to feed the Church of  
God which he hath purchased with his own blood.

In that you have your charge; ( see you now to  
the discharge.) Next, and last, follows an Apo-

stolical valediction, benediction, and prayer;  
which shall be mine also, and withthat I now

y) v. 32.

conclude; (y) And now Brethren I commend you  
to God and to the word of his Grace, which is  
able to build you up, and to give you an inheri-  
tance among all which are Sanctified.

FINIS.

## Errata.

### Epistle.

P. 3. margin *et*. p. 2. dele. p. 10. line 6. first dele p. 13.  
line 19. *and* dele p. 14. line 3. for *the* read *this*  
*Preface.*

P. 9. marg. (z) for *contra marcionem*. 5. r. *contra marcionem*.  
c. 5. p. 10. l. 2. for *Bishops* r. *being Bishops* p. 11. l. 20.  
for *theire* r. *there* p. 12. l. 20. for *Policarpus* r. *Polyarpus*  
l. 22. for *Clemets* r. *Clemens* p. 15. marg. (g) for 406.  
r. 306. *ibid.* marg. r. (h) *Camorar. in vita phil. molaneib*

### Sermon.

P. 2. l. 7. for *Licaonica* r. *Lycania* *ibid.* marg. for *Ad.*  
3. 12. r. *Tit.* 3. 12. p. 7. marg. (x) for *Zech.* 37. r.  
*Zech.* 3. 7. p. 9. marg. (d) for *Numb.* 16. 3. r. *Numb.* 16. 3.  
*ibid.* marg. (g) for *Rev.* 1. 6; 15. 10. 11. *Rev.* 1. 6. p. 11.  
l. 28. *legal* dele p. 12. marg. (v) for *Ad. 1. 6. r. Ad. 6. 1.*  
p. 14. marg. (a) for *phile* 9. r. *philem v. 9.* p. 15. l. 26. for  
*II. r. I.* p. 16. l. 1. for *For* r. *So* l. 2. for *Apostles* r. *Apostle*.  
29. for *is is* r. *is* p. 17. l. 2. for *in* r. *on* p. 21. l. 29. for *as* r.  
Q p. 22. marg. (f) for *Synod* r. 6. *Synod* p. 23. l. 4. for  
*conveining* r. *convening* p. 25. l. 28. for *conc.* *Eard.* r.  
*conc.* *Sard.* l. 30. for *be to* r. *to be* p. 26. l. 13. for *nominated*  
r. *denominated* p. 32. l. 18. for *after* r. *after*.